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121 114 analysis have been in the main reserved for those features most intimately connected with the social organization.

124 Cultural data were acquired in interviews conducted by the "free association" method, with no preconceived organization imposed upon informants. Conversation was struck up with Indians wherever they were met, on the river in their canoes, around the camp fire at night, in their houses during drinking sprees, anywhere and everywhere. In these informal chats, a note-book was seldom used, but the interviewer retired directly following the conversation and made notes. Informants were frequently recalled to supplement information after the notes had been set down. In this way, without ostensibly directing the discussion or suggesting attitudes or facts, I was able to acquire a familiarity with usages and concepts which could be checked against each other independently. Having thus "blocked out" a certain department of culture, I then proceeded to a series of formal interviews with sober informants to clear up obscurities and further to check accuracy. In the text I have indicated those points concerning which there was important difference of opinion or on which I was able to obtain only unchecked information. Of the information which I have set down, therefore, I am either reasonably certain or have indicated otherwise.

121 114 It is to be regretted that documentary and archeological data concerning the Barama Caribs do not extend back more than approximately a century, so that it is not possible to view the present culture in the light of a long historic background. However, such historical material as is available for this tribe is presented wherever it is relevant to a more complete understanding of the present culture. On the other hand, this study makes no pretense to elaborate historical reconstruction. The purpose of the ethnological portion of this paper is to present Carib culture as it was in the years 1932–1933 and to attempt to understand the fundamental workings of that culture. The author hopes at some future date to complete a thoroughgoing ethnographic comparison of the culture of the Barama Caribs with those reported from other groups in the area.

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123 The investigator spent a total of seven months in the colony.

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Of this period one hundred and seventy-four days, or slightly less than six months, were spent in the interior with the Indians themselves. It is my belief that no ethnologist can say with authority that he intimately knows a culture, that he "has the feel of it," that he completely understands the psychological attitudes of the natives, unless he has a complete command of the language and has spent at least twelve months in intimate association with a particular group. With the time and funds at my disposal these requirements could not be fulfilled. Furthermore, the difficulties of travel and the necessity of making wide movements in order to collect anthropometric data limited the amount of time which could be spent on an intensive study of a single group of Caribs. Although I acquired a considerable number of Carib phrases and the ability to carry on a simple conversation, I make no pretense to a thoroughgoing knowledge of the language. However, a considerable number of the men are able to speak a rudimentary pidgin English and I was fortunate in obtaining the services of a Carib man, Alec William, who in his youth had acquired a comparatively advanced knowledge of English while working in a trading post near the coast. Relations with the natives were always of the best, and on the whole the Caribs entered freely into the spirit of the investigation, showing an eagerness to assist in giving and collecting information. In view of the conditions I felt that, in my limited time, more could be accomplished by gathering data with the linguistic means at my disposal. Consequently, such linguistic material as I have collected is more or less incidental to the main body of the work.

No contention is put forth in connection with this work that a six months' residence with the natives is equal to a more prolonged period of equally intensive investigation. Many of the subtler aspects of the culture might have come to light; certain phases which possibly have escaped me entirely, might have presented themselves; and probably a larger number of variations from the norm would have been noted after a more prolonged residence among the people. In regard to these matters I can only hope that the present paper will provide an adequate and an honest basis for future investigation.

In addition to those arising from linguistic disability and limitations of time, certain errors may come to light for which only

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411 313 137 shape as the washiba, but the wood has transverse dark markings across the belly of the bow. The bopa bow is flatter in cross section than the two preceding types. These three types of bow are provided with a groove running the full length of the back, in which is held the surplus part of the bow string which is used for strengthening the weapon. The yarriyarri bow is round in cross section, yellowish or light brown in color, and has no groove in its back.

411 The body of the bow in all types tapers gradually from the middle toward both ends. At each end, the taper is suddenly broken by a small shoulder, marking the base of a short blunt-ended peg whittled out of the wood in one piece with the rest of the bow. Around this small peg at each end, the bow string is attached. In an unstrung bow the head is often indistinguishable from the foot. The string is attached to the head by a slipknot, whereas at the foot, the string is attached by two half hitches and carried up the back in the groove. It is held in place in the groove by being bound around the bow upon itself in two places. These bindings, which extend around the entire bow, are at approximately the first and third quartiles, respectively, of the bow's length; and between the two bindings the string is carried twice, so that, in effect, two strengthening cords lie along the back of the middle part of the bow, as can be seen in the illustrations. The strengthening, however, is carried only to the upper binding so that the upper quarter of the bow has no support on its back. The bow string, the strengthening along the back, and the bindings are all part of one unbroken length of kraua cord. When stringing a new bow, a man tests it by bending it, with first one end then the other on the ground, to see which end is stiffer; this end is chosen for the foot; a suitable length of cord is paid out and attached to the foot peg by means of the two half hitches above mentioned, a slip knot is made in its end and the bow string tested for length, after which it is attached to the head. Then the remaining loose cord attached to the foot is bound in the groove along the back to serve as strengthening.

● 123 313 I had the men teach me to make several bows. In making a washiba bow we went early one morning into the bush and found an old washiba log which had fallen to the ground. With a cutlass, a piece about six feet long, square in cross section, and about three

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inches in diameter, was hacked out. The piece of wood was brought back to the settlement and the whole morning was spent in hacking it down to the proper size. First a cutlass was used, then a wooden-handled knife. A series of hacks or cuts about one-half inch apart was made along the surfaces to be reduced. Then the wood was reduced by a shaving motion of the blade. The afternoon was spent in smoothing down the wood to an oval shape. For this purpose the edge of the knife was used as a scraper, as well as an old cassava grater. Great care was spent in getting the proper taper, and the balance and resiliency of the bow were tested by frequent flexions. Then the ends were determined, with due regard to symmetry, and the pegs whittled at the head and foot. The next morning was spent in making the groove in the back with a broken piece of mirror glass. Then the bow was smoothed all over with a purumo leaf, which is rough and approximates the action of sand paper. Following this the bow was taken down to the creek and placed in the water, where it was left for three days to be seasoned. On the fourth day it was removed and rubbed all over with aporokune gum, which is said to toughen it as well as improve its appearance. Then it was strung.[1]

The bow string is made of the fibre of the kraua grass, (*Bromelia* sp.) which is specially cultivated in the fields for this purpose. The long semi-stiff leaves are shredded through a loop of string attached to a post of the house, as described by Roth[2]. The fibre is then spun into three-twine string by rolling it on the thigh.

Arrows are of several types, but each consists of the following parts (Plate 3, *b*). The head (piatura) is, in these days, made of an old piece of iron, usually a discarded cutlass filed down to the proper shape, or of wood. The epuru is the small piece of wood into which the base of the head is set; on harpoon types the epuru end is pointed and fits into a socket at the base of the head; it is usually made of wawkonse wood. The epuru is set into the end of the hollow shaft (*mapuru*), which is made from a reed-like plant cultivated in the fields for this purpose and called by the Caribs mapuru epui (*Gynerium saccharoides*). The shaft is usually split in receiving the epuru and must be bound around with fine kraua

[1] Bow, uraps; head, apono; foot, opinyoni natari; bow string, uraps amoti; strengthening string, shyatumamoti.

[2] Roth, 1924, *An Introductory Study of the Arts, Crafts, and Customs of the Guiana Indians*, p. 114.